The Creed of The Imaam of Hadeeth

Abu 'Abdullaah
Muhammad bin Ismaa'eel

al-Bukhari

(d.256H rahimahullaah)

& of the Great Scholars from whom he narrated

Bismillah Ar-Rahmaan Ar-Raheem

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ABOUT THE AUTHOR

He is Muhammad ibn Ismaa'eel ibn Ibraaheem ibn al-Mugheerah al-Bukhaaree, Aboo 'Abdullaah, he was born in Shawwaal, 194H.

His Shaykh's include:

In Balkh:
Makkee ibn Ibraaheem (126-214H).

In Marw:
'Adnaan ibn 'Uthmaan al-'Atakee (145-221H), 'Alee ibn al-Hasan ibn Shaqeeq (137-215H), Sadaqah ibn al-Fadl (c. 150-223H).

In *Neesaaboor*:
Yahyaa ibn Yahyaa ibn Bakr al-Muqri (142-226H).

In Rayy:
Ibraaheem ibn Moosaa ibn Yazeed ar-Raazee (d.>230H).

In Baghdaad (at the end of 210H):
Muhammad ibn 'Eesaa ibn at-Tabbaa (d. 224H), Suraij ibn an-Nu'maan (d. 217H), Muhammad ibn Saabiq (d. 214H), 'Affaan ibn Muslim al-Baahilee (d. 220H).

In Basrah:
Aboo ‘Aasim an-Nabeel (122-212H), Muhammad ibn ‘Abdullaah ibn al-Muthannaa al-Ansaaree (118-215H), ‘Abdur-Rahmaan ibn Hammaad ash-Shu’aythee (d. 212H), Muhammad ibn ‘Ar’arah (d. 212H), Hajjaaj ibn Minhaal (d. 217H), Badl ibn al-Muhabbir al-Yarboo’ee (d. 215H), ‘Abdullaah ibn Rajaa al-Ghudaanee (d. 220H).

In Koofah:
‘Ubaydullaah ibn Moosaa (c. 120-213H), Aboo Nu’aym al-Fadl ibn Dukayn (130-219H), Khaalid ibn Makhlad (d. 213H), Talq ibn Ghannaam an-Nakha’ee (d. 211H), Khaalid ibn Yazeed al-Muqri (d. 215H).

In Makkah:
‘Abdullaah ibn Yazeed al-Muqri (d. 120-213H), Khallaad ibn Yahyaa as-Sulamee (d. 213H), Hassaan ibn Hassaan al-Basree (d. 213H), Abul-Waleed Ahmad ibn Muhammad al-Azraqee (d. 217H), ‘Abdullaah ibn az-Zubayr al-Mumaydee (d. 229H).

In al-Madeenah:
‘Abdul-’Azeez al-Uwaysee, Ayyoob ibn Sulaymaan ibn Bilaal (d. 224H), Ismaa’eel ibn Abee Uways (139-226H).

In Egypt:
Sa’eed ibn Abee Maryam (144-224H), Ahmad ibn Ishkaab (d. 218H), ‘Abdullaah ibn Yoosuf at-Tinneesee (d. 215H), Asbagh ibn al-Faraj (d. 225H).

In Shaam:
Abul-Yamaan al-Hakam ibn Naafi’ (138-221H), Aadam ibn Abee Iyaas al-’Asqalaanee (d. 220H), ‘Alee ibn ‘Ayyaash al Alhaanee (d. 219H), Bishr ibn Shu’ayb al-

Himsee (d. 213H), Abul-Mugheerah 'Abdul-Quddoos ibn al-Hajjaaj (d. 212H), Ahmad ibn Khaalid al-Wahbee (d. 214H), Muhammad ibn Yoosuf al-Firyaabee (120-212H) and Aboo Mushir 'Abdul A'laa ibn Mushir (140-218H).

His scribe, Muhammad ibn Abee Haatim, said, "I heard him say a month before his death, 'I have written narrations from a thousand and eighty men, none of them was other than a companion of hadeeth. They used to say, 'Eemaan is speech and action, it increases and decreases."'

THOSE WHO NARRATED FROM HIM :

They were very many in number, from them:

Aboo 'Eesaa at-Tirmidhee (d. 279H), Aboo Haatim (d. 277H), Aboo Bakr ibn Abid-Dunyaa (d. 281H), Aboo Bakr ibn Abee 'Aasim (d.257H), Saalih ibn Muhammad Jazarah (d. 293H), Muhammad ibn 'Abdullaah al-Hadramee Mutayyan (d.297H), Muhammad ibn Ishaaq ibn Khuzaimah (d.311H), Yahyaa ibn Muhammad ibn Saa'id (d.318H), Muhammad ibn Nasr al-Marwazee (d.294H), Muhammad ibn Yoosuf al-Firabree (narrator of the 'Saheeh' d. 301H), Aboo Bakr ibn Abee Daawood (d. 316H), Ibraaheem ibn Ishaaq al-Harbee (d.285H), Muslim Ibn al-Hajjaaj (d. 261H), and the last of them was al-Husayn ibn Ismaa'eel al-Mahaamilee (d. 330H).

Imaam Bukhaaree began seeking hadeeth at the age of ten in the year 205H. He himself said, "I compiled my book, 'The Saheeh,' over sixteen years, and extracted it from six hundred thousand hadeeth, and

made it an evidence between myself and Allaah, the Most High."

Muhammad ibn Abee Haatim said, "I heard al-Bukhaaree say, 'I entered Baghdaad for the eight and last time, and each time I would sit with Ahmad ibn Hanbal. So he said to me the final time he bade farewell to me, '0 Aboo 'Abdullaah, will you leave the knowledge and the people and go off to Khuraasaan?' He said, 'I now recall his saying."

Al-Bukhaaree said, "When I wrote ahaadeeth I would not do so in the manner of others. When I was to write a narration from a man I would first ask him his name, his 'Kunyah,' his descent/origin, and how he had conveyed the hadeeth, (and) if he was a person of sound comprehension. If not then I would ask him to bring out his original manuscript copy."

Ja'far ibn Muhammad al-Qattaan said, "I heard Muhammad ibn Ismaa'eel say, 'I wrote narrations from over a thousand Shaykhs; from each of them ten thousand narrations at the very least, and I do not have any hadeeth except that I can remember its chain of narration."'

Ibn 'Adiyy said, "I heard a number of Shaykhs relating that when Muhammad ibn Ismaa'eel came to Baghdaad and the companions of hadeeth heard of him, they gathered together and (as a test) they took a hundred hadeeth and they mixed up their chains of narrations and texts, giving the text of one the chain of narration of another, and the chain of narration of one a different text. Then they divided them between ten people for them to ask al-Bukhaaree about them in the gathering. So the people gathered, and one of

them began by asking al-Bukhaaree about one of his ten hadeeth, so he replied, 'I do not know it,' and he asked him about another and he said, 'I do not know it,' this continued until he completed the ten. So, the people of knowledge began looking at one another and saying, 'The man understands well.' But the people who did not know thought that al-Bukhaaree was incapable. Then the second began and did the same as the first and al-Bukhaaree kept saying, 'I do not know it.' Then the third and so on until all ten had asked him, and he did not say anything more than, 'I do not know it.'

Then when he knew that they had finished he turned to the first of them and said, 'As for your first hadeeth then it should be like this, and the second like this, and the third like this...' right up to the tenth, restoring each text to its true chain of narration. He did the same with all of the others, so the people attested to his memorization."

Abul-Azhar said, "There were four hundred students of hadeeth in Samarqand and they came together for a week and hoped to find Muhammad ibn Ismaa'eel make a mistake. So they entered the chains of narration of Shaam upon those of 'Iraaq, and chains of Yemen upon those of Makkah and al-Madeenah, but they could not find a single mistake from him in any chain of narration or any text."

Aboo Ja'far al-'Uqaylee said, "When al-Bukhaaree compiled the book, 'as-Saheeh,' he showed it to 'Alee ibn al-Madeenee, Ahmad ibn Hanhal. Yahyaa ibn Ma'een and others. They declared it to be good, and they testified that it was all authentic — except for four ahaadeeth." A1-'Uqaylee said, "And the correct

saying about those (four) is the saying of al-Bukhaaree they are authentic."

THE SCHOLARS PRAISE OF AL - BUKHAAREE

Nu'aym ibn Hammaad said, "Muhammad ibn Ismaa'eel is the Faqeeh of the Ummah."

Ishaaq ibn Raahawaih said, "Write narrations from this young man (meaning al-Bukhaaree), because if he had lived in the time of al-Hasan the people would have had need of him due to his knowledge of hadeeth and its understanding."

Aboo Bakr ibn Abee Shaybah and Muhammad ibn 'Abdullaah ibn Numayr both said, "We have not seen anyone like Muhammad ibn Ismaa'eel."

Ahmad ibn Hanbal said, "Khuraasaan has not brought out the like of Muhammad ibn Ismaa'eel."

Aboo 'Ammaar al-Husayn ibn Huraith praised al-Bukhaaree and said, "I am not aware that I have seen anyone the like of him, it is as if he had been created solely for the hadeeth."

Muhammad ibn Bashshaar said, "The great memorizers of the world are four: Aboo Zur'ahi in Rayy, ad-Daarirnee in Samarqand, Muhammad ibn Ismaa'eel in Bukhaaraa and Muslim in Neesaaboor."

Ibn Khuzaymah said, "I have not seen under the sky anyone having more knowledge of and better memorization of the hadeeth of Allaah's Messenger (swallallahu alayhi wasallam) than Muhammad ibn Isrnaa'eel."

THE CHAIN OF NARRATION

A1-Laalikaa'ee[1] (d. 418H) said in his Sharh Usool I'tiqaad Ahlus-Sunnah (2/172):

'The Creed (I'tiqaad,) of Aboo 'Abdullaah Muhammad ibn Ismaa'eel al-Bukhaaree and the Group from the Salaf about whom he narrates.'

Ahmad ibn Muhammad ibn Hafs al-Harwee said: Muhammad ibn Ahmad ibn Salamah narrated to us, saying: Abul-Husayn Muhammad ibn Imraan ibn Moosaa al-Jarjaanee narrated to us saying: I heard Aboo Muhammad 'Abdur-Rahmaan ibn Muhammad ibn 'Abdur-Rahmaan al-Bukhaaree from ash-Shaash - saying:

[1] Refer to Appendix 1 for his Biography

I heard Aboo 'Abdullaah Muhammad ibn Ismaa'eel al-Bukhaaree saying:

"I met more than a thousand men amongst the people of knowledge from the people of al-Hijaaz, al-Makkah, al-Madeenah, al-Koofah, al-Basrah, Waasit, Baghdaad, Shaam and Egypt. I met them numerous times, generation after generation and then generation after generation [2].' I met them while they were ample and widespread for over forty-six years; the people of ash-Shaam, Egypt and al-Jazeerah twice, (the people of) al-Basrah four times in a number of years. (Those of) al-Hijaaz (over a period) of six years and I cannot enumerate how many times I entered (upon the people of) al-Koofah and Baghdaad along with the muhaddithoon of Khuraasaan, amongst them: al-Makkee ibn Ibraaheem, Yahyaa ibn Yahyaa, 'Alee ibn al-Hasan ibn Shaqeeq, Qutaibah ibn Sa'd and Shihaab ibn Ma'mar.

And in ash-Shaam: Muhammad ibn Yoosuf al-Firyaabee, Aboo Mushir 'Abdul-A'laa ibn Mushir, Abul-Mugheerah 'Abdul-Quddoos ibn al-Hajjaaj, Abul-Yamaan al-Hakam ibn Naafi' and those who came after them, (I met them) numerous times.

And in Egypt: Yahyaa ibn Katheer (or Yahyaa ibn Bukayr),

[2] By 'generation' (qarn), he means, 'A group of scholars in one era, age.'

Aboo Saalih - the scribe of al-Layth ibn Sa'd, Sa'eed ibn Abee Maryam, Asbagh ibn al-Faraj and Nu'aym ibn Hammaad.

And in Makkah: 'Abdullaah ibn Zaid al-Muqri and al-Humaydee, Sulaymaan ibn Harb - the qaadee of Makkah and Ahmad ibn Muhammad al-Azraqee.

And in al-Madeenah: lsmaa'eel ibn Abee Uwais, Mutarrif ibn 'Abdullaah, 'Abdullaah ibn Naafi' az-Zubairee, Ahmad ibn Abee Bakr Aboo Mus'ab az-Zuhree, Ibraaheem ibn Hamzah az-Zubairee and Ibraaheem ibn al-Mundhir al-Hizaamee.

And in al-Basrah: Aboo 'Aasim ad-Dahhaak ibn Makhlad ash-Shaybaanee, Abul-Waleed Hishaam ibn 'Abdul-Maalik, Hajjaaj ibn al-Minhaal and 'Alee ibn 'Abdullaah ibn Ja'far al-Madeenee.

And in al-Koofah: Aboo Nu'aym al-Fadl ibn Dukayn, 'Ubaydullaah ibn Moosaa, Ahmad ibn Yoonus, Qabeesah ibn 'Uqbah, Ibn Numayr, and 'Abdullaah and 'Uthmaan, the two sons of Aboo Shaybah.

And in Baghdaad: Ahmad ibn Hambal, Yahyaa ibn Ma'een, Aboo Ma'mar, Aboo Khaithamah and Aboo 'Ubaid al-Qaasim ibn Sallaam.

And from the people of al-Jazeerah: 'Amr ibn Khaalid al-Harraanee.

And in Waasit: 'Amr ibn 'Aun and 'Aasim ibn 'Alee ibn 'Aasim.

And in Marw [3] : Sadaqah ibn Fadl and Ishaaq ibn Ibraaheem al- Handhalee.

And we are content with the naming of these people (alone) so that (this discourse) may be brief and concise and that it may not be lengthened. And I never saw a single one amongst them differ with respect to the following matters:

[3] A town called Marw ash-Shaahijaan, and it is one of the well-known towns of Kuraasaan, (Mu'jamul-Buldaan, 5/12).

SPEECH AND ACTION

That the religion consists of (both) speech and action [4] and this is due to the saying of Allaah:

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[4] The Murji'ah are a sect who uphold the belief of Irjaa' (to hold that sins major or minor, do not affect faith and that faith neither increases nor decreases). The first to call to this belief was Gheelaan ibn Abee Gheelaan, the Qadariyy. He was executed in 105H. They claim that actions are not part of faith, that people do not vary in faith, that faith does not increase or decrease and that one should declare himself a Believer without saying, 'If Allaah wills.' The Murji'ah are divided into three groups, as Shaykh ul-Islaam Ibn Taymiyyah has mentioned:

(i) Those who claim that faith is a condition of the heart only.
(ii) Those who claim that faith is merely verbal affirmation (i.e. the Karraamiiyyah).
(iii) Those who claim that faith is only affirmation with the heart and tongue, but that action is necessary in addition to it.

Al-Laalikaa'ee (d. 418H) reports in his Sharh Usool I'tiqaad Ahlus-Sunnah (5/958) that 'Abdur-Razzaaq (as-San'aanee) said, 'I met sixty two Shaykhs, amongst them were: Ma'mar, al-Awzaa'ee, ath-Thawree, al-Waleed ibn Muhammad al-Qurashee, Yazeed ibn as-Saa'ib, Hammaad ibn Salamah, Hammaad ibn Zaid, Sufyaan ibn 'Uyainah, Shu'ayb ibn Harh, Wakee' ibn al-Jarraah, Maalik ibn Anas, Ibn Abee Laylaa, lsma'eel ibn Ayyaash, al-Waleed ibn Muslim and those I have not named, all of them saying, 'Faith consists of speech and action, it increases and decreases."

Al-Laalikaa'ee also reports in Sharah Usool I'tiqaad Ahlus-Sunnah (4/848) from Yahyaa ibn Saleem that he said, 'I asked ten amongst the Fuqahaa about faith and they said, 'Speech and action.' I asked Sufyaan ath-Thawree and he said, 'Speech and action.' I asked Ibn Juraij and he said, 'Speech and action.' I asked Muhammad ibn 'Abdillaah ibn 'Amr ibn 'Uthmaan and he said, 'Speech and action.' I asked al-Muthnee ibn asSahaah and he said, 'Speech and action.' I asked Naafi' ibn Umar ibn Jameel and he said, 'Speech and action.' I asked Muhammad ibn Muslim at-Taa'ifee and he said, 'Speech and action.' I asked Maalik ibn Anas and he said, 'Speech and action,' and I asked Sufyaan ibn 'Uyainah and he said, 'Speech and action.'

Shaykh Saalih al-Fawzaan in his Sharah Aqeedatil-Waasitiyyah (p. 135) says, 'And his (Ibn Taymiyyah's) saying, 'And among the fundamentals of Ahl us-Sunnah wal-Jamaa'ah ..' means the principles and rules upon which their creed is built, '...is that the religion...' which is whatever Allaah has commanded, '...and faith...,' which means belief, '...is speech and action: The speech of the heart and tongue and the action of the heart, the tongue and the limbs.' This is the meaning of faith with Ahlus-Sunnah wal-Jamaa'ah. It is (both) speech and action. Speech is of two kinds: The speech of the heart and that is its belief (Itiqaad) and the speech of the tongue and that is speaking with the word of Islaam. And action is of two types: the action of the heart and that is the intention and sincerity and the action of the limbs such as prayer, hajj and jihaad.'

Ibn al-Qayyim (d. 751H) said in al-Madaarij (1/120-121), 'The speech of the heart: It is belief in what Allaah, the Most Perfect, has informed about Himself, upon the tongue of His Messengers concerning His Names, His Attributes, His Actions, His Angels and the meeting with Him.

The speech of the tongue: It is to inform and convey about Allaah with that (i.e.. the above), to call to it, defend it, to explain the false innovations which oppose it, to perform His remembrance and to convey His orders.

The action of the heart: Such as love for Him, reliance upon Him, having fear and hope in Him, making the deen purely and sincerely for Him, having patience upon what He orders and prohibits, having patience with what He decrees and being pleased with it, having allegiance and enmity for His sake, humbling oneself in front of Him, having humility in front of Him, becoming tranquil with Him and other than this from among the actions of the heart whose obligation is more binding than (and precedes) the actions of the limbs. And (likewise) whose recommended actions are more loved by Allaah than the recommended actions of the limbs. And the actions of the limbs without the action of the heart is either of no benefit at all or of little benefit.

The action of the limbs: Such as prayer and jihaad, attending the Jumu'ah (the Friday Prayer) and congregational prayer, aiding those who are unable, displaying goodness to the creation and other such things.'

And they were commanded not but that they should worship Allaah, and make their worship exclusively for Him alone, being Hunafaa (abstaining from ascribing partners to Him), and perform As-Salaah (Iqaamat-us-Salaah) and give Zakaah and that is the right religion.

al-Bayyinah (98):5

And that the Quraan is the Speech of Allaah, not being created [5] due to His saying:

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[5] 'The Imaam of Ahlus-Sunnah, al-Barbahaaree (d. 329H) said in 'Sharhus-Sunnah,' 'The Quraan is the Speech of Allaah, His Revelation and Light. It is not created, since the Quraan is from Allaah and that which is from Allaah is not created. This was what Maalik ibn Anas, Ahmad ibn Hanbal and the scholars before and after them said and debating about it is disbelief.'

One of the attributes of Allaah is His Speech. Since His Attributes have been with Him eternally, His Speech cannot be created and therefore, the Quraan is not created.

lmaam Maalik (d. 179H) said, 'The Quraan is the Speech of Allaah, it is not created.' Reported by al-Laalikaa'ee in as-Sunnah (no. 414).

Imaam Ahmad (d. 241H) was asked about the one who says that the Quraan is created, so he said, '(He is) a disbeliever.' Reported by Al-Laalikaa'ee in as-Sunnah (no. 449).

Al-Laalikaa'ee (d. 418H) reports from Ahmad ibn Abdillaah ibn al-Khidr al-Muqri that Aboo Muhammad Yahyaa ibn Khalf al-Muqri said, '1 was with Maalik ibn Anas in the year 68H, and a man came to him and said, '0 Aboo 'Abdullaah what do you say about the one who says, 'The Qur'aan is created?' He said, 'A disbeliever, heretic, kill him.' The man then said, 'I am just quoting these words which I heard.' Then he

(Maalik) said, 'I have not heard them from anyone else, I have heard them from you.' Aboo Muhammad said, 'Then that was a bit tough on me so I went to Egypt and I met al-Layth ibn Sa'd and said, '0 Abul-Haarith, what do you say about the one who says, 'The Quraan is created?' And then I narrated to him the words said to Maalik, and then he (also) said, '(Such a one is) a disbeliever.' Then I met Ibn Lahee'ah and I said to him the equivalent of what I said to al-Layth ibn Sa'd and I narrated to him the words, he said, 'A disbeliever.'

And in another narration from 'Abbaas al-Azhar there continues, 'And then I came to Makkah and met Sufyaan ibn 'Uyainah and narrated to him the words of the man (who came to Maalik ibn Anas) and he said, 'A disbeliever.' Then I went to Koofah and I met Aboo Bakr ibn Iyaash and I said to him, 'What do you say about the one who says the Quraan is created?' And I narrated to him the words of the man. He said, 'He is a disbeliever and whoever does not say he is a disbeliever is himself a disbeliever.' Then I met 'Alee ibn 'Aasim and Hasheem and I said to them both the same and narrated to them the words of the man and they both said, 'A disbeliever.' Then I met 'Abdullaah ibn Idrees, Aboo Usaamah, Ubdah ibn Sulaimaan al-Kallaabee, Yahyaa ibn Zakariyyaa and Wakee' and I narrated to them and they said, 'A disbeliever.' Then I met Ibn al-Mubaarak, Aboo Ishaaq al-Fazaaree and al-Waleed ibn Muslim, so I narrated to them the words and they said, all of them, 'A disbeliever.' Reported in as-Sunnah of al-Laalikaa'ee (2/ 249-250)

Al-Bukhaaree said in Khalq Af'aalil-Ibaad (p.11): Al-Hakam ibn Muhammad ibn at-Taharee, I wrote down

from him in Makkah, said, 'Sufyaan ibn 'Uyainah said, 'I have met with our Shaykhs for seventy years, amongst them 'Amr ibn Deenaar (all of them saying), 'The Qur'aan is the Speech (kalaam) of Allaah and it is not created."

Imaam aI-Barbahaaree (d. 329H) said, 'Know that whoever says that his recitation of the Quraan is created is an innovator. Whoever remains silent and will neither say created or uncreated, he too is a Jahmee'. 'This was the saying of Ahmad ibn Hambal.' [Sharahus-Sunnah (no. 98)].

The saying of the Salaf is that the Quraan which is written in the Mushaf, memorized in the heart and recited upon the tongue is the uncreated Speech of Allaah. However, due to the fact that the human voice and movement of one's tongue are created actions, the innovators innovated the ambiguous statement, 'My recitation of the Quraan is created.' This saying leads to the previous saying that the Quraan itself is created. Therefore, the scholars such as Imaam Ahmad warned against this. Also, refer to Khalq Af'aalil-'Ibaad (nos. 217, 540) of Imaam al-Bukhaaree.

Al-Aajurree (d. 360H) said in ash-Sharee'ah, 'May Allaah have mercy upon us and you. Know that the saying of the Muslims whose hearts have not deviated from the truth and those who were guided to what is correct in the past and the present is that the Quraan is the Speech of Allaah, the Mighty and Majestic. It is not created since the Quraan is from the Knowledge of Allaah, the Most High. The Knowledge of Allaah, the Mighty and Majestic is not created. High is Allaah, the Mighty and Majestic above that. This is proven by the

“Indeed your Lord is Allaah, Who created the heavens and the earth in Six Days, and then He Istawaa (rose over) the Throne (in reality, in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command…”

Aboo ‘Abdullaah Muhammad ibn Ismaa’eel said: Ibn ‘Uyainah said, “So Allaah made distinct the creation (khalq) from the command (amr) (in the remainder of the verse):

“…Surely, His is the Creation (khalq) and the Command (amr). Blessed be Allaah, the Lord of the Aalameen (mankind, jinns and all that exists).

al-A’raaf (7):54

Quraan, the Sunnah, the sayings of the Companions, radiyallaahu ‘anhum, and the sayings of the scholars of the Muslims. It is not denied except by a filthy Jahmee. In the view of the scholars, the Jahmiyyah are disbelievers.’

A Jahmee is one who denies Allaah’s attributes, following in the way of al-Jahm ibn Safwaan and his teacher al-Ja’d ibn Dirham, both of whom were executed for their wicked and heretical teachings. The correct belief with regard to the attributes of Allaah is the belief of Ahlus-Sunnah wal-Jamaa’ah. That is, we have faith in all of Allaah’s attributes without denying them or their meanings (ta’teel), without interpreting them and changing their meanings (tahreef), without explaining how they are (takyeef) or likening them to those of the creation (tamtheel). See al - ‘Aqeedatul-Waasitiyyah of Shaykh ul-Islaam lbn Taymiyyah.

And that good and evil is by the pre-ordainment (qadar) of Allaah [6] due to His saying:

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[6] In reference to the hadeeth of the Messenger (swallallahu alayhi wasallam) in which he used to declare his Lord free from evil in one of the opening supplications of the prayer, saying, "1 am here and happy to serve You. All good is in Your Hands, and evil is not ascribed to You." Reported by Muslim, Aboo Daawood, Ahmad and others.

Ibn al-Qayyim (d. 751H) explains: 'So Allaah is Blessed and Exalted from that evil should be ascribed to Him. Rather, everything that is ascribed to Him is good. Evil only becomes evil when it ceases to be attributed and ascribed to Him, for if it was ascribed to Him it would not be evil and He, free is He from all imperfection, is the Creator of good and evil. However, the evil exists in some of His creatures, not in His act of creation or in His actions. His act of creating, His action, His decree and His apportionment, all of it is good and this is why He, free is He from all imperfection, is cleared of any dhulm (oppression), the reality of which is to place something in other than its proper place. So He does not place things except in their proper places, which befit them. This is (what constitutes) good, all of it. Evil is to put something in other than its proper place, for when it is put in its proper place it is no longer evil. It is then known that evil is not attributable to Him and His Beautiful Names testify to that.'

He also said, 'For His Beautiful Names prevent the ascription of evil and oppression to Him along with the

"Say, 'I seek refuge with (Allaah) the Lord of the daybreak. From the evil of what He has created.'"

al-Falaq (113):1-2

"While Allaah created you and whatever you make!"

as-Saaffaat (37):96

and due to His saying:

"Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation, as written in the Book of Decrees, al-Lauh al-Mahfooz). "

al-Qamar (54):49

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fact that He, free is He from all imperfection, is the Creator of every single thing. So He is the Creator of the servants, their actions, their movements and their sayings, and when a servant does a repulsive deed which is forbidden, he has done evil and the Lord, free is He from all imperfection, is the One who made him engage upon that action. This (making the servant do the reprehensible deed) on His behalf, is justice, wisdom and (constitutes what is) correct. His making him do the action is something which (in itself) is good, however that which is done (i.e. the action) is evil and repugnant. And lie, free is He from all imperfections, by making him do this action has put something in its proper place on account of the far-reaching wisdom that He has in doing so and on account of which He is praised. So His (making the servant do such an action) is good, wise and something beneficial, even if its occurrence by the servant is a fault, a deficiency and something evil." Ibn ul-Qayyim's Shifaa ul-Aleel (p.364-366).

And none of them (the above-mentioned people of knowledge) used to declare anyone from among the people of the qiblah a disbeliever on account of committing a sin [7], due to His saying:

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[7] The Prophet (swallallahu alayhi wasallam) said, "He who says to his brother, 0 Kaafir, then it returns upon one of them." Reported by al-Bukhaaree (10/514), Muslim (2/49). And he (swallallahu alayhi wasallam) said, "And he who accuses a Believer of Kufr, then it is like killing him." Reported by al-Bukhaaree (10/514). Ash-Shawkaanee (d. 1251H) said, 'Judging that a Muslim has left Islaam and entered into Kufr is something that it is not fitting for a Muslim who believes in Allaah and the Last Day to do, except with a proof (burhaan) which is clearer than the day-time sun, since it is established in the authentic hadeeth, reported by a group of the Companions that he who says to his brother, "0 Kaafir! Then it returns back to one of them," and in another wording, "Whoever addresses a man with kufr, or says 'Enemy of Allaah' and he is not, then it returns back upon him." Reported by al-Bukhaaree (10/514), Muslim (2/49) and others.

The explainer of Aqeedah at-Tahaawiyyah, Ibn Abil-Izz (d. 792H) said (p. 378), 'We do not say about a specific individual from among the people of the qiblah that he is of the people of Paradise or of the people of Hellfire, except he about whom the truthful (swallallahu alayhi wasallam) has informed about, that he is among the people of Paradise, such as the ten who were given tidings of Paradise, may Allaah be pleased with them. And if we say, 'That whomsoever Allaah wills to enter the Hellfire from among the people who commit the major sins will by necessity enter the Hellfire and that

"Verily, Allaah forgives not that partners should be set up with Him in worship, but He forgives other than that to whom He pleases. "

an-Nisaa (4):48

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he will be brought out of the Hellfire on account of the intercession of those entitled to intercede,' then we would refrain from (saying such a thing) about a specific individual. So we do not testify for him that He will enter Paradise, nor that he will enter Hellfire except due to knowledge because the reality is hidden and what a person dies upon cannot be encompassed by us. However we do have hope for those who do good and we fear for those who do evil.'

The Khawaarij were the first to introduce the destructive and repugnant innovation of Takfeer (declaring Muslims to be disbelievers on account of sins that they commit).

THE COMPANIONS AND THEIR HONOUR

And I never saw amongst them anyone who would take something from (the honor of) the Companions of Muhammad (swallallahu alayhi wasallam) [8].

[8] That is by backbiting, reviling, casting aspersions or doubts about them or censuring them in any manner.

The Prophet (swallallahu alayhi wasallam) said, “Whoever abuses my Companions, upon them is the curse of Allaah, the angels and the people.” Reported from Ibn ‘Abbaas and lbn ‘Umar by at-Tabaraanee. The hadeeth is hasan as declared by al-Albaanee in as-Saheehah (no. 2340).

Al-Laalikaa’ee (d. 418H) reports in as-Sunnah (no. 2359) that Imaam Ahmad said, ‘If you see anyone speaking ill of the Companions of the Messenger of Allaah (swallallahu alayhi wasallam), doubt his Islaam.’

Imaam al-Barbahaaree (d. 329H) said in his Sharh us-Sunnah, ‘If you see a man criticizing the Companions of the Messenger of Allaah (swallallahu alayhi wasallam) know that he is a person of wicked speech and desires, since the Messenger of Allaah (swallallahu alayhi wasallam) said, “When my Companions are mentioned then withhold.” Reported by at-Tabaraanec from Ibn Mas’ood and it is saheeh, see Silsilatul-Ahaadeeth as-Saheehah (no. 34) of Shaykh al-Albaanee.

Aa'ishah, radiyallaahu 'anhaa, said, 'They were commanded to seek forgiveness for them due to His saying:

"And those who came after them say, 'Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.'"

al-Hashr (69):10

Imaam al-Barbahaaree also said, 'Do not discuss about their slips or wars, nor that of which you have no knowledge. Do not listen to such talk from anyone, for if you do, your heart will not remain safe and sound.' Shrahus-Sunnah (p. 84).

INNOVATIONS

And they used to forbid innovations: whatever the Messenger (swallallahu alayhi wasallam) and his Companions radiyallaahu anhum, were not upon [9] due to His saying:

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[9] The Messenger of Allaah (swallallahu alayhi wasallam) said, "Every innovation is misguidance and going astray." Reported by Aboo Daawood, no. 4607 and it is saheeh.

The Messenger (swallallahu alayhi wasallam) also warned against the people of innovation, from befriending, supporting or taking from them, saying, "Whoever innovates or accommodates an innovator then upon him is the curse of Allaah, His Angels and the whole of mankind." Reported by Bukhaaree (12/41) and Muslim (9/140).

And in his (swallallahu alayhi wasallam) footsteps, we find the Noble Companions and the Taabi'een after them warning from the danger of innovations upon the Ummah, its people and their unity.

Ibn 'Abbaas (d. 68H) said, 'Indeed the most detestable of things to Allaah are the innovations.' Reported by al-Bayhaqee in as-Sunnan al-Kubraa (4/316).

Ibn 'Umar (d. 84H) said, 'Every innovation is misguidance, even if the people see it as something good.' Reported by Aboo Shaamah (no. 39).

Sufyaan ath-Thawree (d. 161H) said, 'Innovation is more beloved to Iblees than sin, since a sin may be

repented from but innovation is not repented from.' Reported by al-Laalikaa'ee (no. 238).

Al-Fudayl ibn 'Iyaad (d. 187H) said, 'I met the best of people, all of them people of the Sunnah and they used to forbid from accompanying the people of innovation.' Reported by al-Laalikaa'ee (no.267).

Al-Hasan al-Basree (d. 110H) said, 'Do not sit with the people of innovation and desires, nor argue with them, nor listen to them.' Reported by ad-Daarimee in his Sunan (1/121).

Ibraaheem ibn Maysarah (d. 132H) said, 'Whoever honors an innovator has aided in the destruction of Islaam.' Reported by al-Laalikaa'ee (1/139).

Sufyaan ath-Thawree (d. 161H) said, 'Whoever listens to an innovator has left the protection of Allaah and is entrusted with the innovation.' Reported by Aboo Nu'aym in al-Hilyah (7/26) and Ibn Battah (no.444).

Imaam Maalik (d. 179H) said, 'How evil are the people of innovation, we do not give them salaam.' Reported by al-Baghawee in Sharh us-Sunnah (1/234).

Imaam ash-Shaafi'ee (d. 204H) said, 'That a person meets Allaah with every sin except Shirk is better than meeting Him upon any one of the innovated beliefs.' Reported by al-Bayhaqee in al-I'tiqaad (p. 158).

A1-Fudayl ibn 'Iyaad (d. 187H) said, 'Whoever sits with a person of innovation, then beware of him and whoever sits with a person of innovation has not been given wisdom. I (would) love that there was a fort of

“And hold fast, all of you together, to the Rope of Allah (i.e. this Quraan), and be not divided among yourselves. “

Aali-’Imraan (3):103

and due to His saying: (in Soorah an-Noor)

“If you obey him, you shall be on the right guidance.”

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iron between me and a person of innovation. That I cat with a Jew and a Christian is more beloved to me than that I eat with a person of innovation.’ Reported by al-Laalikaa’ee (no. 1149).

Al-Layth ibn Sa’d (d. 175H) said, ‘If I saw a person of desires (i.e., innovations) walking upon the water I would not accept from him.’ So Imaam ash-Shaafi’ee then said, ‘He (al-Layth) has fallen short. If I saw him walking in the air I would not accept from him.’ Reported by as-Suyooti in al-Amr bil-’Ittibaa wan-Nahee anil—Ibtidaa’.

And they used to urge (people) to (follow) what the Messenger (swallallahu alayhi wasallam) and his Companions, radiyallaahu anhum, were upon [10] due to His saying:

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[10] And this is where the source of the salvation of every Muslim lies: in clinging to the Sunnah upon the way of the Companions of the Messenger (swallallahu alayhi wasallam), in all matters. The texts supporting and requiring this are numerous and amongst them are:
On the authority of Aboo Naajih al-Irbaad ibn Sariyyah, who said, "The Messenger of Allaah gave us a sermon by which our hearts were filled with fear and tears came to our eyes. We said, "0 Messenger of Allaah, it is as though this is a farewell sermon, so counsel us." He said, "I counsel you to fear Allaah and to give absolute obedience even if a slave becomes your leader. Verily he among you who lives (long) will see great controversy, so you must keep to my Sunnah and to the Sunnah of the rightly guided Khaleefahs, bite onto it with your molar teeth. Beware of newly invented matters, for every invented matter is an innovation and every innovation is a going astray, and every going astray is in Hell-fire." Reported by Aboo Daawood and at-Tirmidhee, who said that it was hasan saheeh.

The Prophet (swallallahu alayhi wasallam) said, "He who turns away from my Sunnah is not from me." Reported by al-Bukhaaree and Muslim.

Aboo Hurairah said that Allaah's Messenger (swallallahu alayhi wasallam) said, "All of my Ummah

will enter Paradise except those who refuse." It was said, "Who will refuse?" He replied, "Whoever obeys me enters Paradise and whoever disobeys me has refused." Reported by al-Bukhaaree.

The Prophet (swallallahu alayhi wasallam) said, "Indeed this Ummah will split into seventy three sects and all of them are in the Fire except for one, and that is the Jamaa'ah." Reported by Ibn Abee 'Aasim in Al-Kitaab was-Sunnah (1/33), al-Albaanee said, 'Hadeeth Saheeh.'

The Prophet (swallallahu alayhi wasallam) also said, "And this Ummah will split into seven three sects, seventy-two will be in the Fire and one in Paradise and that is the Jamaa'ah." Reported by Aboo Daawood in his Sunan in the 'Book of Sunnah' (no. 4597).

Aboo Umaamah reports that the Prophet (swallallahu alayhi wasallam) "My Ummah will split up into seventy-three sects, seventy-two in the Fire and one in Paradise." We said, 'Describe them to us.' He said, "As-Suwaad al-A'dham (the Main Body)." Reported by al-Laalikaa'ee in Sharh Usoolil-I'tiqaad and Ibn Abee 'Aasim in as-Sunnah.

The Main Body here does not refer to the great majority of people in every age and era. Rather this is specific for the era of the Companions and the Taabi'een. And furthermore, that person is from the Jamaa'ah who agrees and conforms to the truth. 'Abdullaah Ibn Mas'ood (d. 32H) said, 'The Jamaa'ah is whatever (agrees) with the Truth. Even if you are alone.' Reported by Ibn Asaakir in Taareekh-Dimashq with a saheeh isnaad.

Ishaaq ibn Raahawaih (d. 238H), the teacher of Imaam al-Bukhaaree, said, 'If you were to ask the ignorant people about the Main Body they would say, 'The majority of people.' They do not know that al-Jamaa'ah is the Scholar who clings to the narrations from the Prophet (swallallahu alayhi wasallam) and his way. So whoever is with him (the scholar) and follows him, then he is al-Jamaa'ah.' Reported by Aboo Nu'aym in Hilyatul-Awliyaah.

In the era of the Companions and their Followers, the Taabi'een, the Main Body in that time were upon the Truth. This was due to the fact that people were in nearness to the time of the Messenger (swallallahu alayhi wasallam) and the Messenger (swallallahu alayhi wasallam) attested to the credibility of the best of generations.

As for those who came after them then the fact that they are many is not to be considered due to the generality of the texts which give evidence that evil will increase and spread amongst the people, the Ummah will split into seventy-three sects and that Islaam will return as something strange.

Imaam az-Zuhree (d. 125H) said, 'The people of knowledge who came before us used to say, 'Salvation lies in clinging to the Sunnah.' Reported by ad-Daarimee (no.96).

Imaam Maalik (d. 179H) said, 'The Sunnah is like the Ark of Noah. Whoever embarks upon it reaches salvation and whoever refuses is drowned.' Quoted by Shaykh ul-Islaam Ibn Taymiyyah in Majmoo' ul Fataawaa (4/57).

"And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqoon (pious)."

al-An'aam 6:153

And Al-Haafiz as-Suyooti quotes in his book, Al-Amr bil-'Ittibaa wan-Nahi anli-Ibtidaa', the following narrations from the Salaf:

Abul-Aaliyah (d. 90H) said, 'You must stick to the original state of affairs which they were upon, before they are divided.'

'Abdullaah ibn Mas'ood (d. 32H) said, 'Moderation upon the Sunnah is better than exertion in innovation.'

Al-Awzaa'ee (d. 158H) said, 'Have patience upon the Sunnah, and stop where the people stopped (the Companions) and speak with what they spoke with and hold back from what they held back and travel upon the path of the Salaf us-Saalih, for verily, what sufficed them will suffice you.

Sufyaan ath-Thawree (d. 161H) said, 'No word or action will be correct until it conforms with the Sunnah.'

And that we do not contend with or attempt to take away the command from those assigned with it (i.e., the rulers) due to the saying of the Messenger (swallallahu alayhi wasallam) "There are three things towards which the heart of a Muslim never shows hatred or rancor: Making ones action sincerely for the sake of Allaah, giving obedience to the rulers (walaatul-amr) and sticking to their group (jamaa'ah) for verily, their supplication encompasses those who are behind them (i.e. those whom they rule over.)." [11]

Then this is confirmed in His saying:
"O you who believe! Obey Allaah and obey the Messenger, and those of you (Muslims) who are in authority."

an-Nisaa (4):59

And that the sword is not to be raised against (any of) the Ummah of Muhammad (swallallahu alayhi wasallam). [12]

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[11] This hadeeth has been reported from a group among the Companions and see Sunan at-Tirmidhee (no. 2657), al-Musnad (4/80, 82, 183), Jaami' ul-Usool (1 / 265) and Majma 'uz-Zawaa'id (1/137-139).

[12] Imaam al-Barbahaaree (d. 329H) said, 'Whoever rebels against a Muslim ruler is one of the Khawaarij, has caused dissent within the Muslims, has contradicted the narrations and has died the death of the days of ignorance.' Sharlius-Sunnah, (p. 42).

The Khawaarij are a group who first appeared in the time of 'Alee radiyallaahu 'anhu. They split from his

army and began the grave innovation of takfeer (declaring Muslims, rulers or the ruled, in their view guilty of major sins, to be disbelievers). The Prophet (swallallahu alayhi wasallam) warned against them in many authentic ahaadeeth, "The Khawaarij are the dogs of Hellfire," reported by Ahmad and it is saheeh. He (swallallahu alayhi wasallam) also informed us that they would continue to appear until the end of this world, saying, "A group will appear reciting the Qur'aan, it will not pass beyond their throats, every time a group appears it will be cut off until the Dajjaal appears within them." Reported by Ibn Maajah and it is hasan.

Al-Barbahaaree (d. 329H) also said, 'It is not permissible to fight the ruler or rebel against him even if he oppresses. This is due to the saying of the Messenger of Allaah to Aboo Dharr al-Ghifaaree, "Have patience even if he is an Abyssinian slave," (reported by Muslim) and his (swallallahu alayhi wasallam) saying to the Ansaar, "Have patience until you meet me at the Pool," (reported by Bukhaaree from Usayd ibn Hudayr). There is no fighting against the ruler in the Sunnah. It causes destruction of the Religion and the worldly affairs.' Sharhus-Sunnah, (p. 43).

Aboo Bakr al-Aajurree (d. 360H) said in ash-Sharee'ah (p. 28), 'It is not fitting for the one who sees the uprising of a khaarijee who has revolted against the Imaam, whether he is just or oppressive - so this person has revolted and gathered a group behind him, has pulled out his sword and has made lawful the killing of Muslims - it is not fitting for the one who sees this, that he becomes deceived by this person's recitation of the Quraan, the length of his standing in

the prayer, nor his constant fasting or his good and excellent words in knowledge when (it is clear to him that) this person's way and methodology (madhdhab) is that of the Khawaarij.'

And Ibn al-Qayyim (d. 751H) said in Miftaah Daaris-Sa'aadah (1/119), 'And as for Imaam Maalik, then Ibn al-Qaasim said, 'I heard Maalik say, 'Indeed there are a people who desire worship but squander the knowledge (being deprived of it) so they revolt against the Ummah of Muhammad (swallallahu alayhi wasallam) with their swords. And if they had followed the knowledge, then it would have prevented them from doing that.'

And Shaykh Abdul-Azeez ibn Baaz, was asked, 'Is it from the manhaj (methodology) of the Salaf to criticize the Rulers from the minbar (the pulpit)? And what is the manhaj of the Salaf with respect to advising the Rulers?'
He responded: 'It is not from the manhaj of the Salaf to publicize the faults of the Rulers and to mention such things from the pulpit because that leads to confusion/disorder and the absence of hearing and obeying the ruler in what is good. It also results in (the people) becoming engrossed (with these matters, arguing and debating) which causes harm and produces no benefit. The followed path with the Salaf, however is to give naseehah (advice) with respect to the matters which are between themselves and the leader, writing to him, or by reaching him through the scholars who keep in touch with him (to advise him) until the ruler is directed towards the good. Repelling the evil occurs without mentioning the doer of the evil. So fornication, drinking of intoxicants and the taking

of usury are curbed without mentioning the one who does such things. Warding off the evil and warning the people against it is sufficient without it being mentioned that such and such a person does it, whether he is a ruler or other than the ruler.

And when the fitnah occurred in the time of 'Uthmaan radiyallaahu 'anhu some of the people said to Usaamah ibn Zaid radiyallaahu 'anhu 'Will you not speak to 'Uthmaan?' So he replied, 'You think that I will not talk to him without letting you know about it (also). Indeed, I will certainly talk to him regarding that which concerns me and him without initiating a matter which I do not love to be the first to initiate.'

And when they (the Khawaarij) opened up the evil in the time of 'Uthmaan radiyallaahu 'anhu, and rejected 'Uthmaan openly the fitnah, the killing and the mischief, which has not ceased to affect the people to this day, was brought about. And this caused the fitnah to occur between 'Alee and Mu'aawiyyah and 'Uthmaan was killed for these reasons.

(Furthermore) a large number of Companions and others besides them were killed due to this open rebellion and the open proclamation of the faults (of the ruler), until the people began to hate the one charged with authority over them and killed him. We ask Allaah for success.' End of the words of the Shaykh. Taken from Al-Ma'loom min Waajib il-'Ilaaqah bain al-Haakim wal-Mahkoom, (pp. 22-23).

It is authentically reported from the Messenger (swallallahu alayhi wasallam) in the hadeeth of 'Iyaad ibn Ghunm who said, "The Messenger of Allaah

And al-Fudayl said, 'If I had a supplication that would be answered, I would not make it except for the leader (imaam) because when the leader becomes righteous, the towns and the servants become safe and secure.

Ibn al-Mubaarak said (in reference to the above saying of al-Fudayl), '0 teacher of goodness, who would show boldness towards this besides you?'

The End

(swallallahu alayhi wasallam) said, 'Whoever desires to advise the one with authority then he should not do so openly, rather he should take him by the hand and take him into seclusion (and then advise him). And if he accepts (the advice) from him then (he has achieved his objective) and if not then he has fulfilled that which was a duty upon him."' Reported by Ahmad (3/403) and Ibn Abee 'Aasim (2/521) with a saheeh isnaad.

Appendix I

A BRIEF BIOGRAPHY OF IMAAM AL – LAALIKAA'EE

He is Abul-Qaasim Hibatullaah ibn al-Hasan ibn Mansoor ar-Raazee, at-Tabaree, al-Laalikaa'ee. The author of the encyclopedia of the 'aqeedah of the Salaf called Sharh Usool I'tiqaad Ahlis-Sunnah wal Jamaa'ah. He lived in a time of great confusion and political strife and division. A time when innovations were widespread and were propagated by their profounder and followers, including the Mu'tazilah, the Qadariyyah, the Khawaarij, the Murjiah, the Rawaafid and others besides them.

Around his time many of the scholars of Ahlus-Sunnah wal-Jamaa'ah stood to author books in defense of the 'aqeedah of the Companions, the Taabe'een and the Salaf after them and to warn against the widespread innovations. However, the book of al-Laalikaa'ee is the most comprehensive of all those books and its reader can delight in the abundance of knowledge and guidance contained therein. He reports from more than 180 people and this indicates the large number of Shaykhs he learnt from.

Amongst his students was the famous al-Khateeb al-Baghdaadee who said about him in his Taareekh Baghdaad (14/ 70), "We wrote from him and he used to understand and memorize (well)." Ibn Katheer said about him in al-Bidaayah (12/24), "He used to understand and memorize and he (was always) concerned and anxious about hadeeth." He was

known for his precision and his perspicacity in hadeeth.

One of his students was Abul-Qaasim al-Laalikaa'ee after his death in a good dream. Al-Khateeb al-Baghdaadee mentions this and those after him narrate it from him, 'Alee ibn alHasan ibn Jadaa al-'Akbaree said, 'I saw Abul-Qaasim at-Tabaree in a dream and I said to him. What has Allaah done with you?' He said, 'He has forgiven me.' I said, 'For what reason?' And it was as if he said in a word in a lowered, subdued voice, 'The Sunnah.' He died in the year 418H whilst he was middle-aged, before he became famous for his knowledge and his works, may Allaah have mercy upon him. Refer to the introduction to Sharh Usoolil-Itiqaad (1/65-101) by Ahmad Sa'd Hamdaan for more details.

Appendix II

BOOKS CONTAINING AN EXPOSITION OF THE ‘AQEEOAH OF THE SALAF

The Messenger of Allaah (swallallahu alayhi wasallam) said, “Indeed the Children of !sraa’eel! split up into seventy—one sects and my Ummah will split tip into seventy-three, all of them are in the Fire except one.” It was said, ‘What is the one?’ He said, “That which I and my Companions are upon. [13]

The Messenger of Allaah (swallallahu alayhi wasallam) also said, “This Ilm (Deen) will he carried by the trustworthy ones of every generation. They will remove from it the alterations (tahreef) of the ones going beyond bounds, the false assumptions of the liars and the false interpretations (taweel) of the ignorant.” [14]

And so in every age and era there arose Scholars and People of Knowledge, clinging to what has been transmitted from the Companions and their Successors, authoring books, advising the Ummah, seeking to preserve this Noble Deen. The foundation and central pillar of this Deen, no doubt, is its ‘Aqeedah, that which is held onto by the hearts, and by which the hearts, bodies and actions of the servants are determined, purified, and corrected.

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[13] Reported by at-Tirmidhee (no. 2792), al-Haakim (1/128-129) al-Laalikaa’ee (no. 147) and others from ‘Abdullaah ibn ‘Amr ibn al-Aas.

14Reported by Ibn ‘Asaakir, Aboo Nu’aym and Ibn ‘Adee from Ibraaheem ibn ‘Abdur-Rahmaan al-’Udhree and it is saheeh.

And amongst the books in which the 'Aqeedah of the Salaf has been preserved through the ages are the following:

1. Kitaabul-Eemaan of al-Qaasim ibn Salaam (d. 224H)
2. Kitaabul-Eemaan of al-Haafiz al-Udnee (d. 234H)
3. Kitaaul -Eemaan by Imaam Ibn Abee Shaybah (d. 235H)
4. Ar-Radd 'alaz-Zinaadiqah wal-Jahmiyyah and Usoolus—Sunnah by the Imaam of Ahlus-Sunnah wal-Jamaa'ah Imaam Ahmad ibn Hanhal (d. 24] H)
5. Ar-Radd 'alal-Jhmiyyah of Imaam al-Bukhaaree (d. 256H)
6. Khalq Af'aalil-'Ibaad of Imaam al-Bukhaaree (d. 256H)
7. As-Sunnah by the student of Imaam Ahmad ibn Hanbal, Aboo Bakr al-Athram (d. 272H)
8. Al-Ikhtilaaf fil-Lafdh war-Radd 'alal-Jahmiyyah wal-Musbtabhihah of Ibn al-Qutaybah (d. 276H)
9. Ar-Radd 'alal-Jahmiyyah of ad-Daarimee (d. 280H)
10. Ar-Radd 'alal-Mareesee of ad-Daarimee (d. 280H)
11. As-Sunnnah of Ibn Abee 'Aasim (d. 286H)
12. As-Sunnah of 'Abdullaah ibn al-Imaam Ahmad (d. 290H)
13. As-Sunnah of al-Marwazee (d. 294H)
14. As-Sunnah of al-Khallaal (a student of Imaam Ahmad, d. 311H)
15. Kitaabut-Tawheed of Ibn Khuzaimah (d. 311H)
16. 'Aqeedatut-Tahaawiyyah by the Imaam Aboo Ja'far at-Tahaawee (d. 321H).

17. Al-Ibaanab 'anil- Usoolid-Diyaanah of Abul-Hasan al-Ash'ariyy (d. 324H)
18. Kitaab Sharh us-Sunnah of Imaam al-Barbahaaree (d. 329H)
19. Ash-Sharee'ah of al-Aajurree (d. 360H)
20. Ash-Sharh wal-Ibaanah of Ibn Battah (d. 387H)
21. Sharh Usool I'tiqad Ahlis-Sunnah wal-Jamaa'ah of al-Laalikaa'ee (d. 428H)
22. Al-I'tiqaad by Aboo Nu'aym al-Asbahaanee (d. 430H)
23. Risaalah fee Ithbaatil-Istiwaa by Imaam Aboo Muhammad al-Juwaynee (d. 438H)
24. Aqeedatus-Salaf Ashaah ul-Hadeeth of Aboo Ismaa'eel as-Saaboonee (d. 449H)
25. Dhamrn ut-Ta'weel of Ibn Qudaamah al-Maqdisee (d. 620H)
26. The Books of Shaykh ul-Islaam Ibn Taymiyyah (d. 728H) such as at-Tadmuriyyah, al-Waasitiyiah. Al-Hamawiyyah, Majrnoo' il-Fataawaa (Volumes 1-9), Minhaaj us-Sunnah and others.
27. As-Sawaa'iq al-Mursilah 'alal—Jahmiyyah al-Mu'attilah of Ibn al-Qayyim (d. 751H)
28. Sharh al-Aqeedah it-Tahaawiyyah of Ibn Abil-'Izz (d. 792H)

"Indeed, having knowledge of the foundations of things and its fundamental principle, and having knowledge of the Deen and its fundamentals; and the principles which emanate from it, is the greatest and most beneficial knowledge. Since, if a person does not encompass the knowledge of the reality of things, of which he is in need, he keeps thorns in his heart." [15]

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[15] Majmoo'ul-Fataawaa (10/354-368) of Ibn Taymiyyah.

Appendix III

WISE SCHOLARS AND IMPATIENT WORKERS RELATED BY IBN SA'D TABAQAATUL-KUBRAA (7/163–165)

A group of Muslims came to al-Hasan al-Basree (d. 110H) seeking a verdict to rebel against al-Hajjaaj'.[16] So they said, "0 Aboo Sa'eed! What do you say about fighting this oppressor who has unlawfully spilt blood and unlawfully taken wealth and did this and that?" So al-Hasan said, "I hold that he should not he fought. If this is a punishment from Allaah, then you will not be able to remove it with your swords. If this is a trial from Allaah, then be patient until Allaah's judgement comes, and He is the best of judges." So they left al-Hasan, disagreed with him and rebelled against al-Hajjaaj — so al-Hajjaaj killed them all.

About them al-Hasan used to say, "If the people had patience, when they are being tested by their unjust ruler, it will not be long before Allaah will give them a way out. However, they always rush for their swords, so they are left to their swords. By Allaah! Not even for a single day did they bring about any good."

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16 He was ath-Thaqafee, and is well known. Adh-Dhahaee said in Siyar Alamin-Nubalaa (4/343) at the end of his biography, "We revile him and do not love him, rather we hate him for Allaah. He had some good deeds, but they are drowned in the ocean of his sins, and his affair is for Allaah!"

Appendix IV

PAVING THE WAY FOR VICTORY
BY SHAYKH NAASIR UD-DEEN AL-ALBAANEE
FIQHUL-WAAQI (PP 49-51)

"Therefore, the key to a return of the glory of Islaam is: implementation of beneficial knowledge and establishing righteous and correct actions and this is a very great affair which the Muslims cannot reach, except through the methodology (manhaj) of tasfiyyah (purification and correction) and tarbiyyah (education and cultivation). These being two very great obligations. By the first of these (i.e., tasfiyah), the following is intended:

(1) Purifying the Islamic 'aqeedah from that which is alien to it, such as shirk [17], ta'teel [18] ta'weel [19], refusing authentic ahaadeeth, because they are connected to matters of 'aqeedah and their like.

(2) Purifying the Islamic fiqh from erroneous judgements which are contrary to the Quraan and Sunnah, freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.

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[17] Shirk: Associating partners with Allaah in those things that are particular to Him.
[18] Ta'teel: Rejection of Allaah's Attributes.
[19] Ta'weel: Twisting the meanings of Allaah's Attributes

(3) Purifying the books of tafseer, fiqh and raqaaq [20] and other than that from ahaadeeth, which are weak and fabricated, or the unsupported narrations from the people of the Book, and the reprehensible narrations.

As regards the second obligation (i.e., tarbiyyah), then by it I mean: cultivating the young generation upon this Islaam, purified from all that we have mentioned, giving to them a correct Islamic education from the start - without any influence from the disbelieving western education.

There is no doubt that bringing these two obligations about requires huge efforts and sincere cooperation between all Muslims, individuals and groups, from all those who are truly concerned with establishing the desired Islamic society, each one working in his own field and specialty."

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[20] Raqaaq: Matters concerning the heart.

Appendix V

A BRIEF HISTORY OF THE INNOVATED SECTS SHAIKH UL-ISLAAM IBN TAYMIYYAH (D.728H) SAID:

"And know that most of the innovations connected to uloom (sciences) and acts of worship occurred in this Ummah at the end of the period (if the rightly-guided Khaleefahs; just as the Prophet (swallallahu alayhi wasallam) informed, when he said, 'Those of you who live long after me will see a great deal of differences. So hold fast to my Sunnah and the Sunnah of the Rightly -guided Khaleefaha after me…"

So when the period of the rightly-guided Khaleefaas had passed and the rule of kingship appeared, deficiencies appeared in the leaders, and therefore deficiency spread also to the people of knowledge and deen. So during the end of the rule of 'Alee radiyallaahu 'anhu the innovation of the Khawaarij [21] and Raafidah [22] appeared.

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[21] The Khaawarij were the first sect in Islaam to split from the way of the Prophet (swallallahu alayhi wasallam) and his Companions. They arose in the Khilaafah of 'Alee, making Khurooj (rebellion) against him, before the arbitration between him and Mu'aawiyah radiyallaahu 'anhu. From their false 'aqeedah (beliefs) is: allowing rebellion against the legitimate Muslim ruler, whether pious or wicked, and declaring a Muslim to be a kaafir (disbeliever) due to commission of a major sin. They were described by the Prophet (swallallahu alayhi wasallam) as the 'Dogs of Hellfire.' Refer to: Maqalatul-Islaamiuyeen (1/168) of

This being connected to the issue of leadership and khilafah, and that was connected to this from actions and Sharee'ah rulings.

The kingship of Mu'aawiyah radiyallaahu 'anhu was a kingship of mercy. So when it passed, the rule of Yazeed came and fitnah (trials and discord) took place within it: the killing of al-Husayn in 'lraaq, the fitnah of the people of Hurrah in Madeenah and the siege of Makkah when 'Abdullaah ibn Zubair made his stand. Then Yazeed passed away and the Ummah split up. Ibn Zubair in Hijaaz, Banoo Hakam in Shaam (Syria, Jordan and Palestine) and the jump to power of Mukhtaar ibn Abee-Ubayd and others in 'lraaq. All this took place at the end of the era of the Companions, when there only remained the likes of 'Abdullaah ibn 'Abbaas, 'Abdullaah ibn 'Umar, Jaahir

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Abool Hasan al-Ash'aree, al-Bidaayah (8/22-24) of Ibn Katheer and Fathul-Baaree (12/282-302) of Ibn Hajr.

[22] The Raafidah (the Rejectors) are an extreme sect of the Shee'ah who rejected Zayd ibn 'Alee ibn al-Husayn due to his refusal to condemn Aboo Bakr and 'Umar. They rapidly deteriorated in aqeedah, morals and deen - until the present day - where their beliefs are those represented by the Ithna Ashariyah Shee'ah of lraan. From their false beliefs are: declaring all but three to five of the Companions to he disbelievers, the belief that their inmans have knowledge of the Unseen past, present and future, considering the ulamahs to be one of the main pillars of eeman (faith) and they believe that the Quraan is incomplete. Refer to: Maqalatul Islaamiyyeen (1/65), al-Farq baynal-Firaq (no. 21) of 'Abdul Qaadir al-Baghdaadee and Talbees –lblees (pp. 94-100) of Ibn ul-Jawzee.

ibn 'Abdullaah, Aboo Sa'eed al-Khudree and others. The innovation of the Qadariyyah [23] and the Murjiyah[24] then occurred, and it was refuted by those Companions who remained, as they had, along with others, refuted the innovations of the Khawaarij and the Raafidah. Indeed the status of the first three generations, by agreement of the majority, is the best and most just generations.

That which the Qadariyah mostly spoke about was related to the actions of the servants, as did the Murjiah. Their speech was concerned with issues of obedience and disobedience; the believer and the sinful one; and other similar related matters such as the names and the judgements, and promises and threats. Until then they had not spoken about their Lord, nor about His Attributes, except in the last

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[23] The Qadariyah are the followers of Ma'bad ibn al-Juhanni, and from their false beliefs are: that Allah has no prior knowledge of anything until it comes into existence; that it is people, and not Allah, who are the creators of their own actions, denying 'aqeedah' (belief) in the Punishment of the Grave, and denying that the authentic hadeeh is an evidence for the 'aqeedah' unless it is related in mutawaatir form. Refer to: al-Milal wan-Nihal (1/72) of ash - Shahrastanee and Sawnul – Mantaq wal - Kalaan of as-Suyutee.

[24] The Murjiah are those who reject that actions are a part of eemaan (faith), and say that eemaan is affirmation of the heart and statement of the tongue only. The extreme amongst them limit eemaan to belief of the heart only. They also deny that eemaan increases and decreases. Refer to: al-Maqalat (1/214) and al-Farq baynal-Firaq (p. 202).

period of the lesser Taabi'oon, this being the last period of the Umayyah rule, when the third generation - the atbaaut – Taabioon - began, and by which time most of the Taabioon had already passed away.

So the majority of the Companions had passed away by the end of the rule of the four rightly-guided Khaleefahs, until none remained from the people of Badr except a few.

The majority of the Taabi'oon had passed away in the last period of the younger Companions, during the reign of Ibn az-Zubair and 'Abdul-Malik. The Majority of the third generation passed away in the last part of the Umayyah rule, at the beginning of the 'Abbaasee rule.

It then occurred that many of the offices of authority and power started to be occupied by the non-Arabs, whilst at the same time, many of the Arabs left the offices of power. Some of the non-Arab books were translated into Arabic: the books of the Persians, the Indians (Hindus) and the Romans.

Thus, what the Prophet (swallallahu alayhi wasallam) said appeared, "Then lies will become widespread, to such an extent that a person will testify and will not have been asked to do so, and will take an oath without being asked to do so."

Then three matters occurred: ra'ee (opinion), Kalaam (philosophical speech and theology) and tasawwuf (sufism). The innovation of the Jahmiyyah [25] also

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[25] The Jahmiyyah are the followers of Jahm ibn Safwaan, who unleashed upon this Ummah the

occurred, which is negating and denying the Attributes of Allah.

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horrific innovation of ta'teel (denial of Allaah's Attributes)-either directly, or by twisting the meanings; such as twisting the meaning of the Hand of Allaah to mean His Power and Generosity. They also deny that Allaah is above His creation, above His Throne, as well as holding the belief that Paradise and Hellfire are not ever lasting. Refer to: ar-Radd 'alal-Jahmiyyah by Imaam Ahmad ibn Hanbal and also ad-Daarimee and al-lbaanah: (p. 141) of Abul-Hasan al-'Asharee.